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## THE AMERICAN TRACT SOCIETY. To Evangelical Ministers of the Gospel throughout the United States.

The Executive Committee of the American Tract Society consider the following as unquestioned facts: viz.  
That there are many in every part of the country, and in some parts a large portion of the population, who do not attend on public worship.  
That there devolves on the churches a solemn responsibility to tender to them the gospel.  
That to them and others the labors of Christians, in connection with Tract distribution, have been greatly blessed; and  
That the success of these labors depends, in a high degree, on the duties they involve being clearly understood and faithfully and discreetly performed.

In view of these facts, the Committee, at a meeting, Nov. 18, 1833, after prayerful consideration, unanimously

Resolved,—That the several Pastors of churches throughout the United States, who may concur in these views, be respectfully requested, on the second Sabbath in January next, to deliver a public discourse on the obligations of Christians to labor for the salvation of men, and the advantages of connecting their efforts with tract distribution; and at the same time, to adopt such means as they may judge best adapted to give efficiency to this department of benevolence in their own vicinity.

And whereas frequent meetings for prayer and mutual encouragement are a happy means, not only of procuring the divine blessing, but of guiding to wise and efficient effort,

Resolved,—That this Committee cordially approve the practice already adopted in many parts of our country, of observing the last Monday evening in every month as the "Tract Distributors' Concert for Prayer;" and recommend its observance, as far as consistent, by all engaged in these labors.

The committee feel that the results of experience on the subject of Christian effort connected with tract distribution, are such, that they can now speak with a good degree of confidence. They disclaim the idea that any minute course of procedure can be pointed out, which shall be adapted to all circumstances, and which it can be hoped will in all cases lead to a favorable result. They entreat Ministers and Christians in every place, prayerfully to examine the subject, and to adopt those means which, in their own view, will be best adapted to be useful to those among whom they dwell.

This department of benevolent effort is based on the great principle, that it is the duty of all whom Christ has made partakers of his love, to do what they can to bring others to the knowledge of the truth, while with each individual rests the sole and weighty responsibility of receiving or rejecting the message proffered; and the plan contemplates access to our fellow men, at once through the printed page and by personal Christian effort, as opportunity is given for either or both.

Hitherto, the course usually adopted, has been to assign each neighborhood or district of from 20 to 30 or 40 families, to one distributor or missionary, so far as Christians, male or female, can be found qualified for the service, and with a heart to engage in it. In this designated field, the distributor monthly presents a tract to each family, in which he obtains satisfactory evidence that it will be kindly received and read; and in connection with its distribution, and on every occasion when suitable opportunity offers, having sought the counsel of ministers and others, and direction from God, does what he can—by personal conversation; by inducing to an attendance on public worship and the reading of the bible; by gathering the young into Sabbath and other schools; by neighborhood prayer meetings; and by other means, for the eternal welfare of all.

Many considerations show the importance of this system of effort, if wisely and properly directed.

It is the only means now extensively in operation, whereby Christians are brought personally to labor for those who come not under the preached word.—The tract is not only itself a message of salvation, but is a letter of introduction, declaring that he who bears it comes on an errand of mercy.

The results of this system, when prosecuted with spirituality, discretion and vigor, are also full of encouragement. This remark might be confirmed by facts from cities, towns and villages in almost every part of the Union.

A merchant in the city of New York commenced his distribution and labors in November, 1831, in a lane of ten houses, containing 25 families. At each end of the lane was a rum selling grocery; three families were Roman Catholics, and only three others attended public worship. "My heart failed me," he says, "and I exclaimed, 'Can these dry bones live?'" In the strength of God he proceeded to his labors. The tract for the first month, "Examine your hopes for eternity," was blessed to two mothers, both of whom are now creditable members of the church.

The next month, a Catholic, on whom the distributor had urged the necessity of a change of heart, became dangerously ill. He forbade the calling of a priest to pardon his sins, sent for the distributor, and when his friends objected, told them to stay away, or cease disturbing him. The distributor visited him almost daily for several weeks, praying with him, and pouring upon his dark mind the simplest truths of salvation, which he eagerly received, and which became the joy of his heart.—Soon his Catholic friends came in every evening to listen to their conversation and join in prayer; and not only they were ready to say with one voice, "Let my last end be like his," but a devout protestant clergyman, who twice visited him at his own request, obtained cheering evidence that he had become truly a child of God. Not long after, the keeper of one of the groceries, a practical infidel, sent for the dis-

tributor: "Oh," he exclaimed, "I have lived 50 years in sin. Now my body is racked with pain, and my peace is not made with God." He excluded all earthly cares, and gave himself wholly to prayer and preparation for eternity. When his former companions called, he would turn his face to the wall. He seemed to surrender his all to the Redeemer; and after ten days, departed, willing to go at his bidding.

A woman in the district, who was brought to embrace Christianity by means of a tract, so exemplified religion, that her sickness and death was apparently instrumental in the conversion of her physician and female attendant, both of whom united with the church the following month. On one occasion, the distributor was called to visit a sailor, whom he found with his half emptied bottle at his side. But his disease soon caused him to loathe its contents, his mind became clear, and it is believed he sought and found the Saviour.

A Monthly Prayer Meeting was early established in the district, which was soon held twice a month, and then weekly, by request, and has been continued weekly till the present time. A part of the afternoon previous to the meeting, the distributor regularly spends in the district, persuading the people to attend, and to be reconciled to God. Often it has been crowded, and the spirit of God has been evidently present. Through its instrumentality, seven individuals from the district, in addition to those above mentioned, have been brought to join themselves to the people of God; and a number from neighboring districts have been led earnestly to inquire what they must do to be saved. From one of the groceries, ardent spirit has been excluded on principle, by two successive occupants.

Thus from this lane of 25 families, fifteen individuals, within two years, have been brought to accept of Christ—four of them have gone to their everlasting account, and eleven are now members of the visible church. If our country contains 2,500,000 families, and throughout two thirds of them, similar labors were performed and equally blessed, in the space of two years, one hundred thousand souls would be hopefully added to the number of Christ's followers. An army would thus be raised up from among the enemies of Christ to labor for him; by his blessing on their efforts, increased accessions would be made; and a train of blessings would result which the omniscient mind alone can estimate.

So deeply are the superintendents of two wards of the city persuaded of the usefulness of this work, when performed with spirituality and efficiency, that they each support a self-denying layman to devote his whole time in cooperation with distributors in their respective wards. In one of these wards, containing upwards of 4,000 families, nearly 100 distributors are employed, who held the last month, in addition to their monthly meeting at the house of the superintendent, thirty neighborhood prayer meetings, and who have reported, since January 1, the joyful conversion of one hundred and thirty individuals, most of whom have already joined themselves to different evangelical churches.

This system is also a means of good to the individuals and churches by which it is faithfully performed. The pastor of a flourishing church expressed his opinion, at the Society's last anniversary, that the tract distributors and Sabbath School teachers connected with his church were directly instrumental in the conversion of more sinners to God than was his public preaching; and added his testimony to that of hundreds of others, that in laboring for the spiritual welfare of others, the churches are themselves spiritually blessed.

It appears also to be essential to the permanent efficiency of this work, that it be done systematically. A beloved missionary to India, stated to the Secretary of this Society just previous to her departure, that she thought her labors as a monthly tract distributor, had been much blessed to her own soul. When the time came to go out to her district, she was driven to the closet, that her heart might be prepared for the solemn duty; her love to the Saviour, and to souls, was enkindled, and her two or three days of labor in her district, were days of spiritual refreshment, when every Christian grace seemed to have been strengthened. Many a Christian, in the multiplicity of cares and engagements, and with his graces languishing, would postpone indefinitely his efforts, did not the tracts placed in his hands remind him of duty, and his pledges of fidelity summon him to effort in the strength of God.

The example of our country in this respect, is already exerting a delightful influence in foreign lands. Liverpool, Edinburgh, Glasgow, and numerous other cities and towns in Great Britain, have adopted this system of effort. The Colporteurs of France, pious men, who go out to distribute tracts, conversing and praying with individuals, as they have opportunity, are carrying into effect essentially the same system. The missionaries in Burmah have adopted it in various places. The missionaries in Ceylon have visited most of the neighboring villages in a similar manner, supplying in one instance, out of 131 families, eighty, in all of which one or more individuals could read. And when it is considered that in China, public preaching is unknown—that heathen religions have been propagated mainly through the press, in connection with personal conversation and instruction in schools—and that millions, whose spoken language is unintelligible to each other, read the same books—who can say, that the efforts of Morrison and his associates in preparing Chinese tracts; of Leang Afa and other native converts in diffusing them in the interior; of Gutzlaff and others, in dispersing them in the populous sea ports; and of those who shall be raised up to co-operate with and fill the places of these devoted laborers—shall not be blessed in bringing the millions of that vast empire to know and embrace the only Saviour.

With these views, the Committee cannot avoid the impression, that the highest propriety of the churches, the fulfillment of solemn obligations, and the welfare of multitudes perishing in sin, are involved in the object of this appeal. They fear there is a tendency in the churches, while praying and contributing for the conversion of the world in the general, to neglect more self denying labors for the eternal welfare of individuals around them. They beseech ministers and members of the churches to give the subject a most serious consideration, and under the guidance of the Holy Spirit, sought by believing prayer, to engage perseveringly in duty, that souls may not be left to die, unwarned, in their iniquity, and God require their blood at our hands.

By order of the Committee,  
JAMES MILNOR, Chairman.  
WM. A. HALLOCK, Cor. Sec'y.  
New York, Nov. 28, 1833.

From the N. Y. Observer.  
INFALLIBILITY.

Every body knows that the church of Rome lays claim to infallibility. She contends that there is "no mistake" about her; that she cannot err. Now this very modest claim of our sister of Rome, (for in the matter of churches, I reject the relation of mother and daughter,) I am constrained to question, and that for such reasons as the following:

1. She cannot herself tell us where her infallibility is to be found. She is sure that she has it somewhere about her, but for the life of her she cannot tell where. Some of her writers say that it is with the pope. Others contend that it resides in a general council. And another opinion is that both the pope and a council are necessary to it. Now I think they ought to settle it among themselves who is infallible, before they require us to believe that any one is. Let them find infallibility and fix it.—After that, it will be time enough for us to admit its existence. But

2. We will suppose that it is the pope who is infallible—each successive pope. Well, where did they get their infallibility? Why, it was transmitted from St. Peter, to be sure. Christ gave it to him, and he handed it down. But was Peter infallible? There was a day when I suspect he did not think himself infallible—when snatched to the heart by the reproving look of the Lord, he went out and wept bitterly. There is no doubt that he made a mistake, when he so confidently pronounced, "I should die with thee, yet will I not deny thee." Let it be remembered, that this was after Christ had said, "Thou art Peter, and on this rock, &c."

If Peter was infallible, I wonder he did not at once settle the difficulty of which we have an account in Acts 15. Why was the matter suffered to be debated in the presence of his infallibility? It seems that Peter, on that occasion, claimed no pre-eminence. Nor was any particular deference paid to him by the council. He related his experience, precisely as did Paul and Barnabas. James seems to have been in the chair on that occasion. He spoke much more like an infallible person than any of the rest. He says, "wherefore my sentence is," &c. What a pity it is for the church of Rome, that Peter had not said that instead of James. We should never have heard the last of it. But it was the bishop of Jerusalem, and not the bishop of Rome, who said it. It cannot be helped now. Will my Catholic brother take down his *Douay* and read that chapter?

But again, if Peter was infallible, I am surprised that Paul withstood him to the face, because he was to be blamed. That was no way to treat a Pope. But Paul had always a *spice* of the Protestant about him. And yet Peter did not resent Paul's treatment of him, for in his second epistle he speaks of him as "our beloved brother Paul." I suppose that Peter himself did not know he was infallible.—Men do not always know themselves.

Once more, if the superiority among the disciples belonged to Peter, it has struck the disciples as a great mistake, that when a dispute arose among them who should be the greatest, our Saviour did not take Peter instead of a little child, "and set him in the midst of them," and remind the others that the supremacy had been given to him. I think the other apostles could not have understood Christ in that declaration, "thou art Peter," &c. as the church of Rome now understands him, otherwise the dispute about superiority could never have arisen.

Now, according to the Catholic doctrine, Peter being infallible, each successive Pope inherits his infallibility; and therefore never a man of them could err in a matter of faith—or even the *woman* Joan in the long list of *Papas*, there was, by accident, in the ninth century, one *Mama*, though this, I am aware, is denied by some—even she remained none of the frailty of her sex.

It is well for the church of Rome that she does not contend that her popes are infallible in practice, for if she did, she would find some difficulty in reconciling that doctrine with history. It is very true that one may err in practice, and not in faith. Nevertheless, when I see a man very crooked in practice, I cannot believe that he is always exactly straight in doctrine. I cannot believe that all I hear from him is good and true, when what I see in him is false and bad. Take for example such a one as Pope Alexander 6th; when he, the father of such a hopeful youth as *Cesar Borgia*, and the chief of ecclesiastics, too, tells me with a grave air and solemn tone, that it is a shocking wicked thing for an ecclesiastic to marry. I cannot help murmuring somewhat to the statement of Cesar's father.—But I must proceed with my reasons.

3. If a man says one thing one day, and the next day says another thing, quite contrary to it, I am of opinion that he is one of the days in error. But what has this to do with the business in hand?—Have not the popes always pronounced the same thing? Have they ever contradicted each other? Ask, rather, whether the wind has always, ever since there was a wind, blown from the same quarter? Now here is reason why I cannot allow infallibility to belong to either popes or councils.

4. I would ask, just for information, how it was when there were three contemporary popes, each claiming infallibility. Had they it between them? or which of them had it? What was the name that there was no mistake about? How were the common people to ascertain the infallible one, for you know their salvation depended on their being in communion with the true bishop of Rome, the rightful successor of St. Peter.

5. The more common opinion among the catholics, is, I believe, that the infallibility resides in a pope and general council together. Each is fallible by itself, but putting the two together, they are infallible! Now I admit that in some languages, two negatives are equivalent to an affirmative; but I do not believe that two fallibles ever were or will be equivalent to an infallible! It is like saying that *two wrongs make a right*.

I may trouble you again on infallibility hereafter.  
M. S.

From the Religious Intelligencer.  
DRESS.

Mr. Editor,—  
The extent to which extravagance in dress has for a long time been indulged in by the professed friends of Christ, and more particularly by Christian females, has come to be a matter of very just complaint, and if I mistake not, the time has come for the church to purge herself from this stain, and to teach her female members the meaning and the application of the words of the apostle, "Let the women be adorned with modest apparel," &c. I cannot see why this part of the divine word should be considered as obsolete, for if it was proper for the great

Apostle to the Gentiles to notice so small a matter as that of dress, by what sort of metaphysical reasoning, or ingenious explanations is this "small matter" to be thrown out of the Christian Chart in these last days? or in other words, was that part of the word of God which has reference to dress, (and which positively enjoins simplicity in this respect,) written only for the days of the apostle? or does it remain in full force until now? If this be admitted, and if our fair friends, for whose benefit especially, we are writing, are willing to take the scriptures for their guide in this matter, then we may with confidence calculate upon a successful effort to convince them of their error.

Where, then, is the Christian modesty of wearing a dress so extremely contracted in length, as many which we are frequently pained to see upon the person of Christian females. Why is it that this style of dress is adopted? Is it because it is more becoming and proper for a woman, professing goodness, than a different one? No. Why then? Oh! it is the fashion? Oh shame, Christian! where do you look for your rules and maxims of life? To the gay and fashionable of this world? What says your master? "Be not conformed to this world." But, say you, I must not be singular. What, a Christian, and not be singularly different from mere worldlings? You must be in many respects singular, or you will not act up to the precepts of the Gospel.

Again, where is the Christian simplicity of a sleeve that will measure at least three times the dimensions which common decency would dictate? Or where is the Christian simplicity of being adorned with laces—veils—flowers, and a thousand other fantastical top knots, which would far better become a ball room or a theatre, than a church—or a gay and thoughtless follower of the fashion, than a devoted Sabbath school teacher, or a humble follower of Christ's actions in any of the various schemes of Christian benevolence. What think you then, disciple of Jesus—is there no moral character connected with your dress? Do you not exert an influence that is affecting the cause of Christ by your dress? Is there no guilty "conformity to the world" in this matter? How much of your precious time do you spend over your dress—how much thought does it engross—how much like the world are you in this respect—and how little like what Paul has directed you to be?

If a casual observer should chance to drop into one of our churches on a communion occasion, what would his eye behold, but the surface of an extensive milliner's shop, spread out over almost the whole female part of the assembly? And he might see many seats filled with the dresses of four or five, which would conveniently seat the persons of six properly clad. And if he should inspect more closely the grotesque appearance of the audience, would he not find the proportion of gray dresses was much larger than in an ordinary promiscuous assembly? But I need not pursue this subject any further to show the *existence* of the evil; for it is an evil which shows itself to our every day observation, and one, too, which is obviously increasing upon us.—And shall not the searching operation of truth be applied to break up these disgraceful and unallowable habits, and to purify and elevate the character of Christians in our midst? There must be a broad and distinct line between the friends of the world and the friends of God. Religion must shed a healthful and commanding influence over all our conduct, and our watchword must be, onward to the performance of duty, whatever be the sacrifice.

Oh Christian! heir of heaven! hereafter to be clad with the pure and spotless robe of Christ's righteousness, what have you to do with the groveling and ungodly maxims of this world? Rise, rise above them, and show to the world around you, that you are possessed of a different spirit, "even the spirit of Christ;" that you are unimpaired by the glittering display of fashion, or the enticing enchantments of this world's airy dreams and visionary pleasures; but that the purpose of your life is to glorify God, and do good to men. Thus will you recommend the religion you profess, and joyfully pass down the stream of life, cheered by the consciousness of an upright and consistent walk; and when the misty clouds of death shall begin to gather over your path, and the world, with its vanities, receding in the distance behind, you shall be enraptured with the joyful anticipation of coming blessedness in another world. And thus you will leave the world without reluctance, looking not with desire or with regret upon its fading dreams, but bid them a cheerful adieu, while your disembodied spirit wings its way to the Paradise above.

S. L. B.

From the N. Y. Journal of Commerce.  
FASHION.

There is nothing more ridiculous than Fashion, nor yet so absolute in its sway. What is there in the very name of Fashion so despotic as to make even sensible people fools? No matter how odd, how grotesque and absurd are fashion's fancies, still she finds her votaries. In truth, it is a mystery! At one time, Fashion conceals beneath the deep bonnet, the features alike of the beautiful and the ugly—when suddenly, as by the wand of a conjurer, the bonnet is changed into a hat, with a front hardly deep enough to shade even the eyes of the wearer. To-day the fair lady is allowed to wreath her brow with clustering ringlets—to-morrow the hand of fashion smooths them all away, even to Quaker plumes. Broadway one day presents a throng of gay, butterflies, clad with the lightness of the Gossamer's web, but the next, one must suppose the climate to have undergone a rapid change, for now cloaks and shawls envelope the form, and the *Baa* winds its serpentine folds around the neck. Then there are the colors, more various than the hues of the rainbow; and shades as opposite as the antipodes now display themselves side by side. There is the orange silk hat with its waving black plumes, then again black plumes are decorating the white velvet, while the face beneath is shaded by a lining of the same sable hue. There goes a crimson velvet hat, with its deep yellow Arctemisia, and there the black hat with its bright red roses. To-day, you see the fine cloth cloaks, with their neat trimmings, and to-morrow, they are changed to the gay striped merinos, with their flowers and figures. But to describe all the varieties of fashion, would be an endless task, and is not my present object. Any one, by spending an hour in Broadway, can satisfy himself.

In what does fashion consist? I answer, in money. It is those who are wealthy and powerful in the gay world, who first introduce vagaries, and could it be confined entirely to those who can afford to change the fashion of their garments as they take them off, it would be well enough for the poor. But

it is not confined to such. It is among another class—those who can but ill afford the necessary expenses attendant upon such changes—among those whose husbands and fathers, toil daily behind the counter, or at the desk, for the support of their families—it is among these that fashion often finds its most strenuous followers—who perhaps find just as they have clothed themselves in the style of the day—begone—it is over.

Fashion appears in an entire different form, and again is the purse drained to supply the whims of those who are foolish enough to worship at her shrine. Why cannot our fair country women put down at once, this useless expenditure of money?—Let them, instead of wasting upon gew gaws, whose fashion endureth but a day,—let them spend their money in the domestic comfort of their families—in the education of their children, or in relieving the sick and poor. Let it be said, "She stretches out her hand to the poor, yea, she reaches forth her hand to the needy." And then can it also be said, and with truth, "Her children rise up and call her blessed; her husband, also, and he praiseth her."

There is a neatness, a chasteness and propriety in dress, far more becoming than the most elegant style ever moulded by fashion, and which speaks far more for the good sense and character of the wearer. How many a bachelor has been deterred from matrimony by the fear of not being able to support the wife as he sees the *young lady*. Let the wealthy make their fashions, and let the wealthy follow them; but let discretion hold the purse strings of those who ought not to be swayed by fashion, and let good sense preside over their wishes.—They will be more respected,—more beloved—they will respect themselves,—more than by an idle ambition to be called a "Fashionable Lady."

A MOTHER.

## POPULAR ERRORS IN MEDICINE. By an Edinburgh Physician.

A very common practice in eating such fruit as cherries, is to swallow the stones, with the vague notion that these promote digestion. No error can be more fatally absurd. Many cases have occurred where such practices have been the cause of death, and that of a most execrable nature. One instance is recorded of a lady who died in great agony, after years of suffering, and the cause was found to be several large balls, found in the intestines, accumulated around clusters of cherry stones. The husks of gooseberries are often swallowed with the idea that they prevent any bad effects from the fruit. On the contrary, they are the most indigestible substance that can be swallowed, and pass the stomach without any change, although they cause excessive irritation, and not unfrequently inflammation in the bowels.

Many people put great faith in the wholesomeness of eating of only one dish at dinner. They suppose that the mixture of substances prevents a good digestion. They would not eat fish and flesh, fowl and beef, animal food and vegetable. This seems a plausible notion, but daily practice shows its utter absurdity. What dinner sits easier on the stomach than a slice of roast or boiled mutton, and carrots or turnips, and the indispensable potato?—What man ever felt the worse of a cut of cod or beef and pudding? In short, a variety of wholesome food does not seem incompatible at meals, if one do not eat too much—here the error lies.

It is a common practice with bathers, after having walked on a hot day to the sea side, to sit on the cold damp rocks till they cool, before going into the water. This is quite erroneous. Never go into the water if over fatigued, and after profuse and long continued perspiration, but always prefer plunging in while warm, strong and vigorous, and even with the first drops of perspiration on your brow. There is no fear of sudden transitions from heat to cold being fatal. Many nations run from the hot bath, and plunge naked into the snow. What is to be feared is sudden cold after exhaustion of the body, and while the animal powers are not sufficient to produce a reaction or recovery of the animal heat.

There is a favorite fancy of rendering infants and farther advanced children hardy and strong, by plunging them into cold water. This will certainly not prevent strong infants from growing stronger, but it will, and often does, kill three children out of every five. Infants always thrive best with moderate warmth, and a milk-warm bath. The same rule applies to the clothing of infants and children. No child should have so slight clothing as to make it feel the effects of cold—warm materials, loose and wide-made clothing, and exercise, are all indispensable for the health of little ones. But, above all things, their heads should be kept cool, and generally uncovered.

Many people so land early rising, as would lead one to suppose that sleep was one of those lazy, sluggish, and bad practices, that the sooner the custom was abolished, the better. Sleep is as necessary to man as food, and as some do with one third of the food that others absolutely require, so five hours sleep is amply sufficient for one, while another requires seven or eight hours. Some men cannot by any possibility sleep more than four or five hours in the twenty-four; and, therefore, true to the inherent selfishness of human nature, they abuse all who sleep longer. No man should be taunted for sleeping eight hours if he can.

Many people do not eat salt with their food, and the fair sex have a notion that this substance darkens the complexion. Salt seems essential for the health of every human being, more especially in moist climates such as ours. Without salt, the body becomes infected with intestinal worms. The case of a lady is mentioned in a medical journal, who had a natural antipathy to salt, and never used it with her food; the consequence was, she became dreadfully infected with these animals. A punishment once existed in Holland, by which criminals were denied the use of salt; the same consequence followed with these wretched beings. We rather think a prejudice exists with some, of giving little or no salt to children. No practice can be more cruel or absurd.—*People's Mag.*

THE AUTUMN OF THE SOUL.—When nature has brought to maturity the fruits of the season, she hastens, as it were, to lay aside her cheerful green, and put on the sober habiliments of widowhood. Vernal and summer suns no longer urge her onward.—Blighting frosts begin to scathe her foliage, and the passing breeze commences the execution of its commission, to scatter her glories on the cold ground, or into the rolling stream.

Such is the autumn of the year. And there is an autumn of the soul. It is when the ardor of youth



his, gone by, and the strength of middle age begins to wane. It is when the intellectual harvest is gathered in, and the mind no longer looks forward to new pursuits and fresh acquisitions. It is when the countless plans, whether for personal advancement, or for public benefit, have each, in turn, had its day of experiment, when defeat or delay has left behind it no courage to resume or persevere—or when success has glutted to satiety, or left nothing further to be accomplished. Especially it is, when a mid-summer of unsparring toil, not for the accomplishment of selfish ends, but for the intellectual elevation and moral advancement of mankind, is succeeded by the cold frosts of neglect, and the bitter blasts of penury. Then it is, that the soul mourns in loneliness, and instead of the fanning zephyrs that once revelled in its verdure, is doomed to encounter the tempest that is scattering its labors into the stream of oblivion.—*Female Advocate.*

#### ORTHODOXY NOT PIETY.

Were I asked what I deem to be the most common temptation to which, in the present day peculiarly, Christians are exposed, I should be inclined to reply, the substitution of strong opinion for that deeply felt religious principle by which alone the mind can be preserved in tenderness, humility and love to God and man. The importance of sound and orthodox views of Christianity cannot indeed be too highly estimated; because it is our bounden duty to believe the truths which our Heavenly Father condescends to reveal to us; and because it is chiefly through the medium of these views that the heart of the believer is rightly affected towards God.

Nevertheless experience amply proves that the theory of religion may be embraced, and may even assume in the mind a very definite shape—while all that is practical and lovely in the character of the Christian continues at a low ebb. It is the frequent device of Satan to transplant the religion of the believer from the heart to the head; and this device is one with which our corrupt nature is ever prone to co-operate. For it is infinitely more easy to think and talk correctly on religious subjects, than to cultivate a deep sense of our own vileness, to submit to the heart searching operation of the Holy Spirit, and to walk in the narrow path of self-denial.

It sometimes happens, that a high religious profession is distinguished by a conformity to the world, by self-indulgence, by a covetousness which is idolatry, and above all, by a hot and unsubdued temper. Even when engaged in defending the great doctrines of the gospel, Christians are sometimes tempted to lay aside that meek and quiet spirit which becomes the profession, and in the place of earnest, faithful appeals to those whose faith in Christ is defective, to make use of offensive names and contemptuous accusations.

That all these infirmities of the spirit of Christianity are extremely unfavorable to its progress in the world, is a point which admits of no question; for there is probably nothing which has a stronger tendency to encourage the prevalence of infidelity, than the various inconsistencies of believers. Far indeed am I from insinuating that the generality of serious Christians do not bring forth much, very much, of the fruit of righteousness—enough to afford an evidence that their religion is of divine origin. But might we not add strength and clearness to this evidence, by aiming at a higher standard in our conduct and conversation? Ought not our light to shine with a greater degree of purity and brightness? Ought we not to "adorn the doctrine of God our Savior in all things?" Ought we not to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation?—*Gurney's Portable Evidence.*

*Anecdote of Religious Enthusiasm.* related by Professor Stove at one of the late public meetings in Cincinnati:

I knew a pious young man, who was sustaining himself at a literary institution by the labor of his own hands, and almost as a matter of course, in him the true energies of Christianity began to develop themselves. His feelings became much affected by the spiritual condition of a populous neighborhood, which had never enjoyed religious privileges, and consequently did not appreciate them. He visited the families of that neighborhood, from house to house, and endeavored to open a religious meeting among them. They would permit no such thing. Not discouraged, this young man turned to the children, and went round and invited them, one by one, to meet him on Sunday mornings in a Sunday school. Several children acceded to the proposal, and then he again went round to find a room for them to meet in; but every door was closed against him. He told the children to meet him under the shade of a tree upon a grassy bank; and thither they came, and he prayed with them, and taught them to study the word of God, and the little children were delighted with their Sunday-school. So it went on from week to week, with increasing interest, and increasing numbers: till one Lord's day morning opened with a cold storm of rain. This teacher repaired to his tree at the usual time, supposing some few children might be there; and there indeed he found almost his whole school; wet and cold, it is true, but they had warm hearts in their bosoms, and how could they forego the enjoyments of their beloved Sunday-school for a single morning? The teacher took off his hat, and prayed as usual for the blessing of God upon the exercises, and began to teach, when a man in the place told him that for that time he might take the children into his stable. The teacher turned to the children and said; "the man offers us the use of his happiness. The merchant alighted to observe that after selling out a cask of spirit, there remained several gallons of foul, unsightly sediment, which on examination was found to consist of various drugs, some that could be distinguished and some that could not, but all judged unfit for the use of human beings. These vile compounds had been infused in the liquor, to give to a spurious article the appearance of genuineness. Such are the effects of a traffic founded in a dishonest and ungenerous disregard to the welfare and happiness of others; a traffic whose object, end, and aim are the aggrandizement of self, at whatever cost to the welfare of others!"

This, Mr. Chairman, is what I mean by the energies of Christianity.—*Journal.*

#### From the Temperance Recorder Extra. DRINKERS OF ARDENT SPIRIT, LOOK AT THIS!

In one of the northern towns in the state of New York, considerable excitement has been occasioned by a recent development on the part of a spirit merchant, which has given the cause of temperance a new impulse, and shown to moderate drinkers and to drunkards,

"That there may be in the cup a spider steeped," and if the abhorred ingredient be not presented to the eye, a man may drink and drink again, and go from year to year with the poison rankling in his veins, unconscious of the cause which unmans his limbs, and pollutes all his springs of happiness. The merchant alighted to observe that after selling out a cask of spirit, there remained several gallons of foul, unsightly sediment, which on examination was found to consist of various drugs, some that could be distinguished and some that could not, but all judged unfit for the use of human beings. These vile compounds had been infused in the liquor, to give to a spurious article the appearance of genuineness. Such are the effects of a traffic founded in a dishonest and ungenerous disregard to the welfare and happiness of others; a traffic whose object, end, and aim are the aggrandizement of self, at whatever cost to the welfare of others!"

Did moderate drinkers and drunkards know that in nine cases out of ten, what they drink is not what it is called, but a horrible mixture of noxious ingredients, would they swallow these medicated draughts with the same reckless indifference that they now do? In-

vestigations are going forward, which it is hoped will expose the system of frauds and adulterations, bring to light the recipes for the fabrication of high priced liquors, and the numberless abuses inseparable from a traffic in its nature immoral. When this development shall take place, the moderate drinker, the drunkard, and the community at large, will have a better opportunity to judge of the nature of the traffic against which we feel it our duty to lift up a warning voice. Against a traffic so destructive of life, so fatal to happiness, so blighting in its influence on national and individual prosperity, our duty to our Maker, to outraged humanity, and to the cause we advocate, compels us to array ourselves, and to pledge our lives to an opposition which shall be unending while the evil exists in our land.

Formerly about twelve quarts of proof spirit was procured by distillation from a bushel of grain; by what change in the process are sixteen quarts now afforded? Has a method been discovered of separating what is called "corn oil" from distilled liquor, and what is the effect of this upon the quality?

#### COOS MISSION.

A Baptist Church of nine members, with encouraging prospects, was constituted on the 27th inst. in Milan, Coos county N. H. Sermon by Elder P. Chamberlain, and the right hand of fellowship and charge by Elder E. Mcgregory, missionaries of the New Hampshire Baptist State Convention. Three of the individuals which composed the church, were formerly members of the Baptist church in Bethel, Me., and the other six were mostly the fruits of the present happy revival in that place, which we have abundant reason to bless God, still continues. The meeting on the occasion was well attended, and uncommon attention was paid by the audience during the exercises, particularly when the articles of Faith were read and explained by brother Mcgregory. The main body of professors of religion in that place are Free-Will Baptists and Methodists; and an uncommon degree of Christian love and forbearance exists between the different denominations. Milan is a new township of excellent land lying on both sides of Androscoggin river, and is about 30 miles N. E. of Lancaster, the shire town of that county. It has about 60 families, and new settlers are moving in rapidly.—*N. H. Baptist Register.*

#### FAVORABLE PROSPECTS AT METHUEN.

Extract of a letter to the editor of the Lowell Evangelist.

The state of things is now most interesting and happy. Professors are coming up to the work with a zeal and energy which tells upon the interests of truth. Quite a number of hopeful conversions have already occurred, and a larger number still are under awakenings. Our inquiry meeting on Wednesday evening was most solemn and heart cheering. A most glorious revival is apparently commencing among us. Br. Pierce's people are equally blessed with my own. The Holy Spirit is evidently in the midst of us. Oh! that we may do nothing to grieve away that holy and blessed Agent, but much to retain his salutary influences among us!

We need more revival spirit and effort still. Many professors are but half awake, and will soon be in as sound a sleep as before, unless something is done to awake them to action. How appropriate the text used at the opening of our services!—"What meanest thou O sleeper? arise and call upon thy God, if so be that God will think upon us that we perish not?" God evidently aided and directed our brethren in the selection and discussion of their subjects. We most sincerely trust that the people of God in our behalf. May all the beloved people in this delightful village, become experimentally acquainted with the truth as it is in Jesus.

Most affectionately Yours,

C. O. KIMBALL.

Bro. John B. Cook, who was recently ordained with the view of his sailing soon for Sum, as a missionary to that country, under the direction of the Baptist Board of Foreign Missions, arrived in this city last Saturday, and on Lord's day preached morning and evening in the Enon church. Brother Cook was prevented by the sickness of Mrs. Cook from setting sail last month, as had been intended; and was on his way to New Orleans, for the purpose of preaching there this winter, and of securing the benefit of the climate to the health of Mrs. Cook. Her health however was such as to render it inexpedient to prosecute her journey. The Enon Church, being destitute, invited brother Cook to spend the winter with them. The indications of Providence have induced him to consent to remain for a time. We hope and pray that his visit may prove a blessing to the church, and the cause of religion generally. It is an interesting crisis in respect to the religious condition and prospects of the city.—*Bop. Weekly Jour.*

Extract of a letter from Bro. J. B. Ballard, to a friend in Connecticut, dated Milton, North Carolina, Nov. 14th, 1833. Bro. Ballard is General Agent of the American Sunday School Union in that State.

"I have had a good journey, and my health is good. Once more I find myself separated from my family and acquaintances, surrounded by strangers, in a strange land. I am reminded of scenes in Kentucky. Every thing is the reverse of New England. The people appear very friendly and kind, however. Having just arrived in the State, I know not how I shall succeed in my object. There have been three Baptist Camp Meetings in this vicinity this fall, which were attended with a number of conversions. The Presbyterians hold Camp Meetings here.

I witnessed an occurrence early yesterday morning, which has left such a vivid impression on my mind, that I can hardly forbear to mention it, although to describe it would be impossible. It was the falling of thousands of meteors. The phenomenon was first discovered by the slaves belonging to the gentleman with whom I had put up, who were exceedingly alarmed, and came to the room where their master slept, and with anxiety inquired if he could account for it. I endeavored to count the number of meteors which fell for a minute between two trees near the window; but this was impossible. I might as well count the drops of rain in a shower. The slaves who are generally ignorant, superstitious, and timid, were very much alarmed, as well as some of the whites,—some supposed the day of judgment had come,—some shrieking with terror, and others on their knees calling for mercy. It is probable the phenomenon was seen in the north,—therefore I omit further particulars.

J. B. BALLARD.

Extract of a letter to the Editor of the Christian Secretary, dated

Gerry, N. Y. Dec. 5, 1833.

Dear Bro. Canfield,—The reception of your paper weekly, is to me an invaluable treasure, and seems almost like a weekly visit to Connecticut. By it I can learn the state of the churches as well as of individuals. I think of Hartford, and other places, with pleasure; but in the midst of pleasing recollections, of former acquaintance, one thought throws a gloom over me in

a moment, that is, that I expect to visit Connecticut, Massachusetts, Rhode Island, and Vermont, no more, for ever; those dear places, where my soul has taken such delight in declaring a riser. Savour to saints and sinners. But O, that trump of God that shall bring from the dead to meet in one happy society, all that love our Lord Jesus Christ, to part no more. Such happy thoughts as these soon remove all the gloom of parting here below. So I can say, "Come, Lord Jesus, come quickly."

The state of things is somewhat different here from what they were when I wrote you last. Three of our leading men in the ministry have removed out of the county. I am fully in the belief that an amicable settlement of the difficulties in this county will take place soon. One church that was divided and became two, is happily re-united.

There is truly a Macedonian cry for good, faithful, peace-making ministers, in this county, who would receive a generous support, and work enough. There is a good work of grace going on in the town of Westfield, in this Co. O that some good faithful ministers would come to this county and help us. My belief is, that the gospel net will soon inclose a draught of fishes so large, we shall have to beckon to our brethren in the ministry to come and help us to draw it ashore.

My dear brother, I feel that my work is almost done. It is but little, that a man can calculate on, at most, after he has arrived to 57 years. But I feel to double my diligence, being so near the end of my race. My situation to devote myself to the work of an evangelist, is preferable to what it has ever been in any part of my life. The greatest attainment I can ask for in this life, is to be situated where I can do the most good in Zion.

Yours, in the best of bonds,  
JONATHAN WILSON.

For the Christian Secretary.

What is the Scripture Authority for Excluding from the Church the Members who Sell Ardent Spirits?

Mr. Editor,—A Brother, who writes for your paper, is very clamorous for the exclusion of the deacon who shall sell rum, and justifies the private members of the church in refusing to receive the bread and wine from his hands, even though such refusal should issue in their own expulsion from the privileges of the church.

Now as this is strong ground, it ought not to be taken without good authority, and as the Bible is the only religion of protestants, by answering the following questions, he will greatly oblige

Another Brother.

1. In what part of the Bible are the prohibitions against the sale of ardent spirits, wine, or strong drink, to be found?
2. Do these prohibitions relate to vending those articles for drink, or are they equally applicable to the sale of them for medicines, the healing of wounds, and the mechanic arts?
3. Is the wholesale dealer equally obnoxious to the Bible as the retailer?
4. As the Scriptures inveigh against the improper use of "wine wherein is excess," do they not justify the exclusion of the deacon for selling wine, as well as for selling other liquors on which they may get drunk?
5. As it is usual for the excluded member to be informed what Divine rule he has broken, what passages of scripture would be most appropriate for the Clerk to quote, when informing a member that he has been excluded for persisting in selling ardent spirits?

#### CHRISTIAN SECRETARY. HARTFORD, DECEMBER 28, 1833.

It is often said to us by the readers and friends of the Christian Secretary, that they desire a paper, the contents of which shall be calculated to promote deep toned piety, practical self denial, and holiness of life amongst Christians. To this desire the conductors and proprietors of the paper respond a hearty amen. It is desired to press these subjects home on the church of God. But we do not hesitate to confess that the prevalence of worldly conformity, devotion to the fashions of the day, love of gain, love of pleasure, love of applause, "the lust of the flesh, the lust of the eyes, and the pride of life," combine to form a phalanx of such fearful magnitude and strength in the church at the present day, that we approach these subjects with something like trembling diffidence, when we think of attacking them with the "sword of the spirit." Mingled with this trembling diffidence is a feeling nearly allied to cold despair, excited by the apparently determined disregard with which the scriptures are treated by a great majority of modern professors. This we are fully aware is strong language, and is extorted only by the potent agency of facts.

We often look around upon the world and the church, and survey them in their present attitude, as it is reflected in the pages of some scores of periodicals which come weekly under our notice; a spontaneous sigh heaves the bosom; a pang of sorrow is felt in every fibre of the soul, the burden of which is partially rolled off in the exclamations,—What shall we say? Lord, shall we speak plain to Christians; Shall we rebuke their vices by name, or shall we use innuendoes only? Amongst the many departures from practical religion, we last week selected that of dress as the subject of a few remarks. But few words were written, and those very imperfectly arranged, by reason of the diffidence and despair above named.—But less we dared not to say, and more we feared would do no good.

Of one fact it affords pleasure to apprise our Christian friends, viz. that the religious papers of the day of almost every name, are becoming more and more open and pointed in their attacks upon things which we are at loss what to name, unless they may be called "the deformities of the church." This lights up a ray of hope, that God will condescend to bless the efforts of his devoted children, to impress upon the hearts of their brethren and sisters the necessity of holy living.

Since our last paper went to press, we have fallen upon the two articles which are given in this paper, under the separate heads, "Dress," and "Fashion." They are both from female pens, and of course are addressed to their own sex; and it may be hoped will, on that account, be the more acceptable to female readers. The fair writer on Dress, we think, is no stranger to our columns, though we find her now speaking through a New York or a New Haven press.

Their remarks are pungent, scriptural, and affectionate; and as such, we commend them to the prayerful perusal of the friends of Jesus. We think it duty to say to the world, that we do not think the male members of churches, especially the young are one whit behind females in their extravagance and devotion to the fashions of the day.

#### ROBERT OWEN'S DISCIPLES.

The following account of a recent meeting of these deluded persons on the Lord's day, is abridged from the London Courier, and may be useful in showing the necessity of laboring, by all the means in our power, to resist the efforts which the great enemy of souls is making through his emissaries on earth.

The disciples of Mr. Owen hold their weekly meeting at a large building, (on Sunday) entitled the "National Equitable Exchange," which is situated in Charlotte street, Fitzroy square. On advancing into the area of the building, an extensive, barn-like, newly white washed room, perhaps 200 feet in length, by 60 or 70 feet in width, is presented to the sight. This room, in the centre, from end to end is covered with a sky-light. On either side—the said sides being under the two galleries—are to be seen shop counters, which, even on the Sabbath, are not deserted by the attendants, covered with articles of all descriptions; the majority, however, being such as are in most common use in families, household furniture, &c. In one corner, also, is to be seen a stand containing a large number of copies of penny publications, such as the Cosmopolitan, the Crisis, and various writings by Mr. Owen, and Tom Paine's Age of Reason, and works of a similar tendency. In one corner of the building, there is a butcher's stall, and one for green-grocery.

At the end of the gallery, a railing has been erected, and within it are various chairs, a grand piano forte, and tables. From this balcony, Mr. Owen and others address the assembly. Immediately behind, sits the performer on the piano forte. This person is supported on either side by several violin and flute players, and directly facing him, on a bench, sit seven or eight young women and one man, (basso) who, at the appointed moment walk forward and sing.

About half-past eleven o'clock, the "orchestra" struck up the overture to Dr. Arne's opera of Artaxerxes, which was followed by a vocal quartette, commencing with these words—"Let all the people hear the truth." One of the female singers possesses a full, fine-toned voice, which she manages with skill. The quartette performed, a respectfully dressed man pressed forward and addressed the congregation, which might amount to between 300 and 400.

In the absence of Mr. Owen, who is out of town, at the termination of the lecture, the lecturer announced that on the following evening a 'ball' would be held in Poland street, the tickets of admission of which would be, single tickets 1s. each, double ticket 1s. 6d.

Another quartette and chorus were then sung. After which the preacher again stepped forward and informed the assembly, that he had, in the course of the past week, sent a letter to the Bishop of London, challenging him to a controversy. On the following day he intended to send a similar challenge to Mr. Irving. He had offered to prove the truth and superiority of the "New System" over the "Old," in controversy with the chief of the party which he should designate as the "Moderates," and him of the "Fanatics."

Thus terminated the morning lecture, and the congregation walked out of the building to one of Weipert's concertos or quadrilles. At seven o'clock in the evening, another lecture, by the same gentleman, was delivered, preparatory to which, the orchestra played Mazzinghi's Overture to the Exile, which was followed by a setette and chorus of a very lively character.

After an address from three of the officers of the establishment, the young lady already named, sang, "She sung in fairy bowers," adapted to an exquisite air of Rossini's, and the evening's performance was wound up with the overture to Mozart's opera of *Così fan tutti*.

At this meeting there could not have been fewer than 2,000 or 3,000 persons, of whom well-dressed females, respectable looking persons, chiefly of the class of dress makers, small shop keepers, and servants, formed a very large proportion. In the course of the week, one or two lectures are delivered; but they, we understand, are not so numerously patronized. During the morning lecture, several persons with pen and ink in their hands, were going round the premises "taking stock."

The process is gone through every Sunday. In the evening, the building is lighted up with about fifteen large and handsomely gilt chandelier lamps, with ground glass globes.—*S. S. Journal.*

The above article furnishes (as we believe) additional evidence that the time is at the door, when there will exist a more marked distinction than now appears, or has appeared for centuries past, 'between the righteous and the wicked; between him that serveth God, and him that serveth him not.' If we are not greatly mistaken, those nations where Christianity has nominally abounded, have deceived themselves by appearances. And the world has perhaps lain under the same deception; both supposing that the children of God were much more numerous than facts would justify; and that, because there were splendid religious establishments both in Europe and in this country, and because enormous sums were invested in splendid temples for worship, differing very little from those of the heathens, only in name,—and because the people in considerable numbers had resorted to these temples to see public worship (as it is called) performed; therefore religion, pure and undefiled, has been considered as pervading to a very general extent, the great family of nations, called christian nations. In this country, that religion, and those religious observances which once owed their strength and influence to the laws of the State which sustained them, are almost extinguished by the demolition of their legal foundations; and the minds of the people, left to the freedom of thought and choice, now develop their innate contempt of the gospel, with unwonted boldness. By many, it is supposed that infidelity is increasing with alarming rapidity. It may be increasing; but we do not think that a belief in divine truth is becoming extinct in bosoms where it once dwelt, to any great extent. We rather consider such facts as are related in the foregoing article, as mere developments of the natural unbelief existing more or less in every unrenowned heart; and that these developments are the fruit of that liberty of conscience, which, in this enlightened age, is justly accorded to man, to a far greater extent than formerly. In other days, such open insults to the God of heaven would have been suppressed by force of law; but such suppression would have added nothing to the stock of saving faith, or national piety. The hatred of the human race to God and holiness, is not extinguished by being smothered under forms of legalized religious ceremonies; nor do we believe that under such restraint, there would be more souls in a probable way of salvation, than if permitted to disclose their latent infidelity in plain English.

The truth is, (we believe,) that the religion of the Bible, which alone can save men's souls, is a religion of the heart, implanted there by the Holy Ghost, creating in us Christ Jesus, unto good works. Of this religion, we doubt whether all the legal enactments of men, either for or against, ever added to, or diminished from it an iota. People may have been coerced to do outward things, to which they had no heart; others may have been restrained from saying and doing things derogatory to religion; by which restraints and coercions, a state of things has been produced, which was mistaken for a general belief in christianity,—yes, for saving piety itself. Coercion and restraints are now removed; the consequence is, people fear not to speak and act out the corruptions of their wicked hearts, and this is mistaken for a great increase of infidelity, beyond that of former years. These remarks have been made mainly to urge upon the church of God, the necessity of opposing to the march of sin and unbelief, the only efficient weapons with which God has invested her; we mean living faith, which overcomes the world; perfect love to God, which casts out fear,—and such evidences of having obtained grace in his sight, as a life of devotion, fervency of spirit, and separation from the world can alone supply.—"Wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." Ex. xxxiii. 16. All the saints, from Moses down to the Apostles, understood that nothing could withstand or overthrow sin and natural infidelity, but the presence of God with his people, and the exhibition by them of the only legitimate evidences of that presence—separation from all other people. Amalgamation of church and world, in manners, customs, and feelings, has always weakened the church, and strengthened the hands of infidelity. Their effectual and open separation, affords no terrors for the devoted servants of God. Through grace, they may always vanquish their foes, if they war with such weapons as the appointment of God makes appropriate,—his simple, unsophisticated word, and holiness of life and worship. The splendid mockeries of St. Peter's at Rome, or of St. Paul's at London, only afford Mr. Owen and other infidels so many points of attack; nor can they withstand him. But show to him a company of believers with whom God is, whose joy is breaking forth in glowing praise,—who evidence by their daily deportment that the world has no charms for them,—that their hearts and treasure are in heaven,—that conformity to the world is to them odious,—that they are seeking a better country, that is, an heavenly,—and the proud champion of the works of darkness quails before them. He has no weapon which can annoy them; his own rock reels beneath his feet; argument is at an end, and the thunders of conscience terrify his guilty spirit. And the same may be said of all the ungodly of every age. Ah, Christians indeed! Be not terrified, be not deceived by appearances, either for or against you. Only make your God your all; make yourselves, and all you have and hope for, his; trust alone in him; live for eternity and as he directs, then shall our enemies own that our Rock is not as their rock, themselves being judges. B.

ANTI-SLAVERY ADDRESS.—Last Lord's day evening Mr. C. W. Denison, Editor of the Emancipator, N. York, delivered an address to a very numerous and highly respectable audience, in the Baptist church in this city. Both friends and foes of Colonization were present. The perfect silence with which the audience listened to the speaker evinced, at least, the self-command, and sense of propriety, with which our citizens are inspired, when assembled to hear public addresses in a house of worship. The address was a bold and fearless effort, embodying facts and arguments, which none could hear with indifference; whether they approved or disapproved. To those who dissented from any of the gentleman's positions, if any such there were, a word perhaps will suffice;—every subject has two sides. So said Dr. Franklin of the stone fences in New England; and told the British, who complained of the Yankees firing from behind them, that they could have the privilege of the opposite side, if they pleased to come up to it.

We once more remind those who are indebted for the Secretary, that two more numbers completes the twelfth volume, and whether they pay for the paper or not, our bills for materials, labor, board, and rent, have to be paid at the end of every week, or month, or quarter. We therefore hope to receive all balances without delay. One great object of the paper is to promote religion—religion inculcates justice—justice requires us to pay every one his due. To withhold one's due, is to be unjust. To be unjust, is to be irreligious. To be irreligious, is to incur the displeasure of our Heavenly Father. Therefore be just. Delinquents cannot find fault if the conditions of the paper are more strictly adhered to next year; which may be expected by all who delay payment.

MONTHLY TRACTS.—No. 129, 130, and 131, of the series published by the Baptist General Tract Society, are received. No. 129 is entitled "Old Gabriel,"—No. 130, "The Burning Heart,"—No. 131, "On reading the Scriptures, and Prayer." They are all good, the two latter excellent. A heart that over felt the love of God, must find it re-kindled by reading the Burning Heart. So also of reading the Scripture and Prayer. No one can read it without feeling himself sought out and reproved, or instructed.

Minutes of the Stonington Union are just received, by which we learn that the Association has in it 17 churches, two of which contain between 400 and 500 members; one, between 300 and 400; and four between 200 and 300. Fourteen ordained, and one licensed minister. Eldr. Levi Meech preached the introductory sermon, from Ps. xlix. 8. Eldr. Alfred Gates Moderator, and L. Kneeland, Clerk. They have 13 S. Schools, in which are 140 teachers 782 scholars, and 897 volumes in libraries. Added by Baptist, 276 and 53 by letter; total of communicants, 3127.

A resolution was church raise \$1000 will support one mission. A collection of \$360 object. Sabbath School religious periodicals, and energetic reports and resolutions. But think the laconic, drawn up by bro. Steward, too good to be as follows:—

Committee on Education ministry is of Protestants, and as coming into every class of for it is the foundation of ridical and national work. Laborers are ripe for the harvest about Jesus Christ." pel to every creature are artful, insidious and need, by sound speed isms of wicked men out education, is imp Whitfield and other action? But with ders, and there are the present age is the Bible be translated without education? Judson now do in B. there no more Judson (God)! Will you help adopt this

Resolve. We recon systematic measures this State, in their istry.

The Report and R

The following so elicited by the article as will be seen by read lenth in our columns article, of which this tration. It may affo operate as a quietus to that both this and the of two men of talent has lived and preach slavery; have seen individual christian sub subject. If any of our marks upon this sub coolness and moderation how far he comes sho would wish them to Secretary we further ticles we would not b acute the subject as justify ourselves in cl temperately written public, or to prepare those from whom it slave states.

My respected and

I am particularly gr "communicated" in The piece is certainly and full discussion of subject of American sl writer as implying the slavery is grounded on but that their emanci ers, irrespective of the so far as we at the N must be attained by concur. A spirit of c pervade all our argu Secretary. "And in the general treatment as favorable as can be If this intends indivi They generally do w evils growing out of s speaks volumes again with that, and not m with us would mitiga tem occasions, that b better for this counte cy. In the "system" If, as that writer wri ei and brought to ben facts belong to the y good man supports long to the system, which counteract the t m. It will not be a 'selection' of facts, "ought to be collecte conscience," any whi rugged face. "The sy but to anti-slavery in every heart, at the sian principles have a 'conscience' which needs to have facts b arguments must be int conscience which is a You join me in opinio one pillow under the In the selection of our tended to exhibit slav checks and modifies it the tongue and the pe long to the system.

Counter facts shoul powers of the system t be weary in well do midst of the evils whi prevent. There are, gonia, many persons but I cannot suppose our antagonists. Con wear on their "conscience," and under the ating the system, th The suffering one's s can be avoided; and see and know more of they are doubly guilty deluded into any favo This proves, agn system, and such con in our argument agai and mitigating influ "We think discreti facts," and would th while the southern op ved and encouraged in inquiry shall feel that In this manner I jo master be fully, and the result, we thi Believing, my brot on the subject, and the fluence in the caus, will enter on the wor cause this Babel to n near its very basis, y among those who sho



A resolution was passed recommending that each church raise \$1000 for Home Missions. This sum will support one missionary in the Valley for a year. A collection of \$36 13 was then taken for the same object. Sabbath Schools, Tracts, Temperance, Religious periodicals, &c., were made the subjects of energetic reports and resolves. We are at loss to select, but think the laudable and spirited Report on Education, drawn up by brethren Gates, Spaulding and J. R. Steward, too good to be passed over in silence; it is as follows:—

Committee on Education reported—"An enlightened ministry is of the utmost importance to us, as Protestants, and as Christians. Information is spreading into every class of community; and may it spread; for it is the foundation and protection of all our individual and national privileges. The time has fully come, when Christians should be engaged in this good work. Laborers are few—the fields are large and ripe for the harvest—millions are crying, 'tell us about Jesus Christ'—God has said 'Preach the Gospel to every creature'—the foes we have to encounter are artful, insidious and learned—and if ever ministers need, by sound speech, to put to silence the dogmatism of wicked men, it is now. But to do this without education, is impossible. What could Luther and Whitfield and other reformers have done without education? But with it, under God, they wrought wonders, and there are wonders still to be wrought, and the present age is the time to work them. How can the Bible be translated into the languages of the earth without education? What could our beloved brother Judson now do in Burmah without this? And are there no more Judsons to go forth? Yes, blessed be God! Will you help them go? If so, you will please adopt this

Resolve. We recommend the churches to take some systematic measures to aid the Education Society of this State, in their efforts to improve the rising minority.

The Report and Resolve were accepted.

The following sound and judicious remarks were quoted by the article on the "Colored Population," as will be seen by reading. We assign them the same rank in our columns, which was given to the former article, of which this is a proper appendage and illustration. It may afford satisfaction to our readers, and operate as a quietus to their troubling nerves, to know that both this and the former piece, are from the pens of two men of talent and experience, each of whom has lived and preached in the hot bed of southern slavery; have seen it in its terrors; and know how individual christian slave holders feel and act upon the subject. If any of our readers rise in opposition to remarks upon this subject, written with such perfect coolness and moderation, it becomes him to examine how far he comes short of a desire to do to others as he would wish them to do to him. To the patrons of the Secretary we further say, that by publishing these articles we would not be understood as engaging to prosecute the subject as our brother suggests, nor do we justify ourselves in closing the paper against well and temperately written essays, designed to enlighten the public, or to prepare the way to carry the gospel to those from whom it is shut out by the slave laws of our states.

My respected and beloved brother,—

I am particularly gratified with the Editorial remarks, communicated in the Secretary of the 14th inst.—The piece is certainly a good introduction to a fair and full discussion of the great, momentous, awful subject of American slavery. I do not understand the error as implying that his hope of the extinction of slavery is grounded on the transportation of the slave; that their emancipation is the duty of their holders, irrespective of their subsequent location; and that as far as we at the North are concerned, that "object must be attained by persuasion." In this I heartily concur. A spirit of conciliation ought undoubtedly to prevail in our arguments, as it is well set forth in the Secretary. "And it may probably be conceded that the general treatment received by those in bondage, is as favorable as can be expected under such a system." If this intends individual christian masters, it is true. They generally do what they can to counteract the evil growing out of "such a system." But this fact weakens violence against the system, and of course it is with that, and not mainly with kind individuals, who wish to mitigate the sufferings which that system occasions, that we must argue. The system is so interwoven with the constitution of our country, that its eradication is its necessary tendency. In the "system" are included the cruelties, &c. that a writer well says, "facts ought to be collected and brought to bear upon the conscience," those facts belong to the system which the bad, and not the good man supports. Any mitigating facts do not belong to the system, but belong to the good influences which counteract the legitimate operation of the system. It will not be safe, therefore, in making our selection of facts, to include among those which "ought to be collected and brought to bear upon the conscience," any which tend to smooth and soften the rugged face of the system. These belong not to slavery, but to anti-slavery. Anti-slavery principles exist every heart, at the south and north, in which christian principles have a practical home. It is not the "conscience" which is already doing its office, that tends to have facts brought to bear upon it. Our arguments must be intended for, and addressed to the conscience which is asleep or "seared," and I presume the man in opinion, that it is inadvisable to "sow the seed of the word" under the arm-holes of such a conscience. In the selection of our facts, therefore, which are intended to exhibit slavery as it is, not as christianity makes it, and modifies it, the eye must seek after, and the tongue and the pen must exhibit such only as belong to the system.

Counter facts should be stated to encourage the oppressors of the system to hold on their way, and not to weary in well doing, though they reside in the midst of the evils which they attempt to counteract or prevent. There are, undoubtedly, "among our anti-slavery men," many persons of high moral worth and piety; but I cannot suppose you to mean that such men are the antagonists. Such admission would certainly not be on their "consciences." If any of the good are deceived, and under that deception are guilty of adopting the system, this is no part of their goodness. The suffering one's self to be deceived is sin, where it can be avoided; and if it is true that Southern men, they are doubly guilty if they allow themselves to be lulled into any favorable views of the system.

This proves, again, that we have to do with the system, and such conduct as accords with it, and not, as our argument against slavery, with counteracting and mitigating influences. "We think discretion important in the selection of facts," and would therefore select our facts as, while the southern oppressor of slavery will be approached and encouraged in his good work, every worker of iniquity shall feel that they bear upon his conscience. In this manner I join him in saying, "Let the whole matter be fully and fairly investigated and discussed, and the result, we think, cannot be doubtful. Believing, my brother, that you have right feelings to the subject, and the means to exert a powerful influence in the cause, let me express the hope that you will enter on the work so well laid out, and while you cause this Babel to tremble and to lose many a stone, bear its very basis, you will occasion increased delight among those who shout the praises of Him, who came

to this world of slavery, to break every yoke, and to let the oppressed go free.

The Rev. George B. Atwell, of Woodstock, has received a unanimous call of the church at Upper Middlebury, to become their pastor. This is an important station, and we hope if the call is accepted, brother Atwell will exert a widely extended and blessed influence in this valley of the East.

Advice to the Teens, or Practical Helps to the Formation of one's own Character. By Rev. Isaac Taylor, of Ongar. From the second London edition; pp. 126; Boston, J. Loring, 1833.

To the mass of instruction for the young, or those in their teens, already before the world, this little book is an addition of solid worth upon the subjects of which it treats, viz. 1. On the continuation of study at school. 2. Reading. 3. Observation. 4. Thinking. 5. The private study. 6. Choice of situation. 7. Religious duties. 8. Company. 9. Female intercourse. 10. Occasional deviations. 11. Economy. 12. Entire education is for eternity. Had we room for extracts, every reader would like the book. Youth, go to the book store and buy it; read it attentively, and it may do you much good.

Companion to the Christian Lyre, comprising the hymns of the Lyre, with additional hymns. By Joshua Crockett. New York, Jonathan Leavitt; Boston, Crockett & Brewster, 1833.

These hymns, as will be seen, (except the appendix) are the same that have been published with appropriate music, and called the Christian Lyre. We find no fault with them. We also approve generally of the hymns now appended, having read every one. All this we are free to say, and much more also, if needful, in favor of the hymns. But we set our faces like brass against the multiplication of sorts of hymn books. As our paper is full, we here end our remarks, which might be extended indefinitely, as to the perplexity occasioned by such variety. Were the authors to travel and preach, they would soon feel the disadvantage referred to.

PAROCHIAL LECTURES, ON THE LAW AND THE GOSPEL. By STEPHEN H. TYNG, D. D., Philadelphia.

In this age of innovation in the doctrine of Christ, when human ability is exalted, and the work of the Spirit, and the grace of Christ are thrown into the shade, it is cheering to find some who have not departed from the faith, and who are constrained by the love of truth, to step forward as the advocates of the plain and simple, though humbling doctrines of the cross.

Old divinity, we think far preferable to modern novelty. In the writings of such men as Booth, Fuller, Edwards, Owen, Bellamy and Dwight, the nature of the claims of the Law, and the grace of the Gospel, are clearly stated, and we are happy to find that God is raising up men in the several departments of the Christian church, to defend the eternal principles of truth, in opposition to "philosophy and vain deceit."

The author of the above work gives clear evidence that he has not only studied the lively oracles with success, but that his heart has been thoroughly taught by the spirit of Truth, the nature of that Gospel which he preaches to lost sinners. This valuable work is worthy a careful perusal, by every sober enquirer after truth. It may be had at the Bookstore of F. J. Huntington.—Communicated.

Cayuga Democrat.—We have received two numbers of this paper, printed and published at Auburn, N. Y., by Frederic Prince. It is a large and handsome printed sheet, devoted strongly, as appears by the prospectus, to the present administration.

The advertisement of Mr. Porter, in this paper, contains important information to parents and teachers of Sabbath Schools. Look at it.

"Clarkson" was received too late for insertion this week; and by next week, we presume he will think it too late for him, to appear. Nor do we believe the adage, "better late than never," exactly applicable in this case.

#### CONGRESS.

Of the doings of Congress we insert nothing this week, because we cannot insert the long and powerful debates which have occupied the time of both houses, upon the all absorbing question of the United States Bank—the removal of the Deposites, &c. upon none of which, as we can yet learn, has any final decision been had. The presentation of memorials, petitions, and resolutions, upon a thousand subjects, and their reference to committees to be reported upon hereafter, would be altogether uninteresting, and at this stage, useless. As soon as final action becomes the order of the day, our readers shall be apprized of the important parts of those acts.

#### SOCIETY FOR SPIRITUAL INVESTIGATION.

QUESTIONS ON ACTS VIII.

1. What is the meaning of Saul's "consenting to the death" of Stephen?
2. What church was that against which persecution raged at the time of Saul?
3. Who were the "all scattered abroad" during this persecution?
4. Was the "great lamentation" made by "devout men" at the funeral of Stephen, justifiable?
5. In what manner did Saul make "proof" of the church? Give the meaning of "haling," in ver. 3.
6. What is implied in "preaching the word"?
7. Where was the city of Samaria?
8. Who was Philip?
9. What do you understand by the phrase, "the people with one accord gave heed to the things which Philip spake?"
10. What were "unclean spirits" ver. 7.
11. What was the occasion of great joy in Samaria?
12. What is "sorcery" ver. 9.
13. How did the Samaritans mean to be understood, when they exclaimed respecting Simon the sorcerer, "This man is the great power of God?"
14. Do you observe any thing peculiar in the account of the baptism of the Samaritan converts?
15. In what sense can it be said that "Simon himself also believed?"
16. Do you find any evidence that Simon became a good man?
17. What is to be understood by the Christians of Samaria receiving the "Holy Ghost" by the instrumentality of Peter and John?
18. What object had Simon in offering to purchase the power of conferring the gift of the Holy Ghost? What was the state of his heart at that time?
19. Define the word "matter," in ver. 21.
20. What do you infer from the word "perhaps," in the exhortation given Simon?

21. What is the "gall of bitterness," and to what does the phrase allude?

22. What is "the bond of iniquity?"

23. Did the reply of Simon indicate true repentance? ver. 24.

24. What authority had the apostles to preach in "the villages of the Samaritans?" See Matt. x. 5.

25. Where was Gaza?

26. Where is Ethiopia? What standing in society had the Ethiopian Eunuch? What was his religious character at his coming to Jerusalem?

27. What Spirit dictated Philip to join the chariot of the Ethiopian? Would the same Spirit incline us to seek the good of people of color?

28. Where was the prophecy which the Eunuch was reading?

29. Is it common to find bibles in chariots?

30. What did the answer of the Ethiopian to the question "Understandest thou what thou readest?" indicate?

31. In what sense was Christ "dumb before his shepherds?"

32. How was "his judgment taken away?"

33. What is the import of the inquiry, "who shall declare his generation?"

34. In preaching Christ, did Philip say any thing about the ordinances of the gospel?

35. What qualification did Philip require of the Ethiopian to entitle him to baptism?

36. To whom did the Eunuch address himself when he "commanded the chariot to stand still?"

37. What do you understand to have been the mode in which Philip baptized the Eunuch?

38. Where is Azoos? Cœsarea?

Subject for discussion, "The tree of the knowledge of good and evil."

Meeting Thursday evening, January 2, 1834, at 7 o'clock precisely.

NOTICE.—The Pastor of the Baptist church in this city, proposes to commence, on the second Lord's day evening, in January, a course of Lectures in vindication of the peculiar sentiments of the Baptists. All who are desirous of knowing the sentiments of the denomination, and the arguments by which they are supported, are respectfully invited to attend. The lectures will be delivered on successive Lord's-day evenings in the Baptist church.

Hartford, Dec. 28.

#### General Intelligence.

From the N. Y. Daily Advertiser.

NINE DAYS LATER FROM EUROPE.

SPAIN.

The news is of the highest importance. In Spain a civil war is inevitable; Don Carlos has been proclaimed in some of the provinces; the Queen Regent had thrown herself into the hands of the Liberals.

The Liverpool Chronicle says the news from Spain and Portugal is far from satisfactory. The cause of Don Carlos seems to be supported by a greater number of partisans than was at first supposed, and it is feared that the zeal of his adherents is badly encountered by the indifference of the Queen Regent. The pretender has been proclaimed King, by the title of Charles V., at Mervao, and in the adjoining provinces his followers are numerous and fanatical. The Priests and Monks lend him all the advantage of their influence, and not content with preaching against liberalism, they are in some places more actively engaged in forwarding the cause of Spanish Toryism.

It is possible, however, that the fear of the one party, and the blind fanaticism of the other, may coincide in magnifying the numbers of the rebels, and there is reason to hope that an undisciplined force will make but a short stand against the arms of the regular army, who, though represented as lukewarm, are still faithful. The young Queen's generals menace the insurgents, and a general engagement would most assuredly decide the fate of the Pretender.

Queen Regent. According to the latest accounts, such an event may be hourly expected. While the Carlists multiply in the north, the south continues tranquil. Madrid remains undisturbed, and the Queen Regent has sought to stimulate the zeal of all who love liberty, by large promises, and acts that guarantee the sincerity of her promises. She has promulgated sundry regulations, all of a popular character, and she has created what may be called a Commission to devise a law for giving freedom to the Press. Hitherto the Press has been silent in Spain; but this act demonstrates that the thinking Spaniards have not yet been reconciled to the despotism that prohibits political discussion in the only way that discussion can be useful.

#### PORTUGAL.

The royal brothers have not yet made up matters in Portugal. Don Miguel is not quite so forlorn as was stated, and though his chances of success have diminished, they have not entirely disappeared. Don Pedro, too, is playing his game by a conduct which renders himself personally very unpopular, and his daughter's cause any thing but service. Those who could best advise him are insulted or kept at a distance, while his advisers are the parasites and gilded thieves of his little Court.

Capt. Mollien, of the Swedish ship Preciosa, arrived on Sunday from St. Ubes, sailed on the 20th Nov., and informs us that great consternation prevailed among the inhabitants in consequence of the proximity of Don Miguel's troops, and every boat was in requisition to convey them to a shelter among the shipping. Reinforcements were constantly arriving from Lisbon, and hopes were entertained that he would be defeated.

Capt. M. further informs us, that a severe battle was fought near St. Ubes, on the 3d, in which the Federates were completely routed, some of the soldiers entering the city in a state of nudity, and otherwise wretchedly off. Great praise is given to the sailors belonging to one of Don Pedro's frigates, who were in the action; but the soldiers are considered a dastardly set, frightened at the sight of a musket. A steamboat had attempted to land some men near the Miguelite force, in order to attack them, but was prevented by the surf.

#### RUSSIA.

A letter from Pultawa, in the Ukraine, presents a deplorable picture of the extremity to which the population of that fertile part of Russia is reduced by the total failure of the crops. The inhabitants have given themselves up to despair, being obliged to feed upon roots. A great number have perished through exhaustion. Corn, which is so scarce that it may be said there is none at all, has risen to an excessive price, it being more than fifteen times its ordinary value.

Still later advices from St. Petersburg, reaching to the 1st Nov. show that the famine spoken of is by no means confined to the province of Ukraine. Russia is suffering at the present moment, to a dreadful extent, from the total failure of the harvest in many parts of the empire. We form some conception of the extent of the scarcity, from some of the Imperial ordinances contained in the last Petersburg papers, which reach to the 26th of October.

By a resolution of the Ministerial Committee, every kind of corn is allowed to be conveyed, free of duty, and even in foreign vessels, from one Russian port to another, and this permission is to remain in force, not only for the present, but even for the whole ensuing year.

#### TURKEY.

There has lately been another fire at Constantinople, caused by incendiaries, which, though soon extinguished, unhappily proves that the band of incendiaries was not confined to those (though their number is not inconsiderable) who fell into the hands of justice. Achmed Pacha, who is going as ambassador to Petersburg, is in daily expectation of orders to repair to his post.

The Sultan continues to take pleasure in entertainments in the European style, to the great dissatisfaction of his subjects, to whom his projects of civiliza-

tion become on that account more and more odious. It is evident that the Sultan is in the hands of ill-disposed counsellors, who persist in conducting the Turkish empire to its entire dissolution.

#### IRELAND.

The intelligence from this country bears too much its ordinary impress. Burnings and murders, beatings, robberies and maiming, continue to prevail.

The potato crop, especially in the southern part, has fallen vastly short of its usual rate of production. Carr. Ross.—It is stated that a treasury order for £2000 has been transmitted from the treasury to the Bank of England, to be paid to the credit of Captain Ross, for the discoveries that gallant officer has made, and the hardships he has suffered.

Charles X. is about to retire to his new purchase, an estate at Stiermarck, in Germany.

PECUNIARY DISTRESS.—We have never known such general distress among men of property, as has been experienced in Philadelphia for some twenty days past. Men worth one, two, or three hundred thousand dollars, have been driven to their wits' end, and command so many thousands for immediate use. If this state of things shall continue, the mass of the people will suffer next; for men who employ multitudes of laborers and mechanics, or deal with retailers of merchandise, will be obliged to defer payment until the banks can afford their wonted accommodation. Where the mischief is to end, it is impossible to foresee. Should the present pressure continue for a month longer, it is thought that most of the State Banks will be obliged to suspend specie payments; and all confidence in any paper currency but that of the United States Bank will be lost. When that shall lose its credit, or be withdrawn from refusal to extend its charter, almost universal bankruptcy must follow.—Philadelphia.

The President of the United States refused to communicate to the Senate, when requested, a copy of his paper read to his Cabinet, on the subject of removing the Deposites from the Bank of the United States.

PAINTER'S ACCIDENT.—The morning papers furnished some details of the lamentable occurrence which took place in the upper part of the city, on Saturday. Between Fifth and Sixth streets, and the First Avenue and Avenue A, where the embankments are high, and the valley filled with water, raised higher than common by the late heavy rain, there is a pond of about four hundred by two hundred feet, which was frozen over to the thickness of an inch and a half. On this pond there were several boys skating, and we give the version of a little lad, who was present, of the heart-rending accident which occurred. He returned home much excited, and said, "O mother, I have witnessed the most painful sight I ever saw in my life."

He stated that he had gone to the pond, and observed that in passing over it by the boys, the ice wavered in such a manner as to induce him not to join in their sports. He prudently took off his skates to return home. Whilst on the bank, he observed six boys standing and conversing together. While thus engaged, a colored boy came so swiftly towards them as not to be able to stop himself, but ran against them. One of them struck the heel of his skate with considerable force into the ice, to save himself from falling, when the whole surface around them gave way, and they were precipitated into fifteen feet of water.

The ice was so frail that almost certain destruction threatened any one who attempted to rescue them, and one only was saved by means of a board stripped from a neighboring fence. The others sunk, and when a small boat was brought from the Dry Dock, all was over with them; they had perished. Five were taken out afterwards, and another next morning, two of them brothers, clasped in each other's arms.

The lad saved was Wm. A. Tallmadge, son of Frederick A. Tallmadge, Esq. Counselor at Law. Mr. T. was in the habit of skating on the pond, and of the integrity of a respectable colored man, named Jefferson Austin, who hastened to the spot, and in the hazard of his own life, seized him when in the act of the last sinking. Mr. Austin took him to his own residence in the neighborhood, stripped, rubbed, and laid him in a blanket near a comfortable stove. His body was nearly filled with water, and it is owing to the humane exertions of Mr. Austin that the lad was restored and returned to his father.—N. Y. Com. Adv.

FIRE.—On the morning of the 12th inst. a fire broke out in the city of Savannah, Geo., which was not brought under subjection until some half a dozen buildings were destroyed. It originated in a stable in the rear of Mr. H. F. Willink's dwelling, South Broad street. The inmates of the adjoining house had barely time to escape with their lives.

Fire at New Haven.—At a little after one o'clock, Friday night, our citizens were alarmed by the cry of fire, which proceeded from the extensive Chair Manufactory of Mr. Levi Stillman, in Olive street. The building was destroyed, and the fire communicated to several other buildings and sheds. From these it communicated to the two story wooden dwelling house, owned and occupied by Mr. Stillman, this was also burnt down. Here the progress of the fire was arrested.

The factory and dwelling were now, and the loss of Mr. Stillman must be very severe, whatever may have been his insurance.—Register.

An Act to suppress the propagation of literature and the knowledge of salvation among slaves, and free people of color, in the Christian State of South Carolina.

A bill has passed the Senate of South Carolina to prohibit the teaching of slaves or free persons of color to read or to write. Its provisions are very strong: "A white person teaching a slave or free person of color to read or write is subject to a fine of 100 dollars, and six months imprisonment, and a free colored person teaching is subjected to 50 lashes, and a fine of 50 dollars, and a slave teaching will receive fifty lashes. No slave or free person of color, is hereafter to be allowed to preach or lecture. No white person is to preach or lecture to slaves or free colored persons, except in the presence of not less than three white slave holders."

Rev. Philip Lindsay, D. D. was on Monday elected President of the University of Pennsylvania, in the place of Dr. Delancey, resigned.

#### MARRIED.

In this city, on Monday last, by Rev. Mr. Barlow, Mr. John Hatfield, to Miss Martha P. daughter of J. Gains, Esq.

At East Windsor, Mr. Rufus Russell, to Miss Polly Bissell.

At W. Springfield, (Agawam) on the 5th inst. by Rev. J. W. McDonald, Mr. Warren Chapin, to Miss Elizabeth Ball.

At Middletown, by the Rev. Mr. Cookson, Mr. Levi Mitchell, of Middle Haddam, to Miss Sally C. Johnson, of Middletown. Mr. Wm. Parmalee, to Miss Emily Daniels. Mr. George Williams, to Miss Lydia Beman.

#### DIED.

At Middletown, Miss Lucretia Pratt, aged 33, daughter of Mr. Wm. Dunham.

At Upper Middletown, on the 13th inst. in the 18th year of her age, Mary, daughter of Mr. John Hands, Jr. On the 18th inst. Mrs. Mary Sage, relict of Mr. Solomon Sage.

At Corbentry, Mrs. Sarah Hewitt, 73.

At Killingworth, on the 23d inst. Mr. Samuel Merrill, 83.

At Canton, Mr. Eli Mather, aged 60.

At Burlington, Mr. Rufus Payne, aged 78—a revolutionary pensioner.

At Marlborough, Widow Mary Miner, aged 93. At Ashford, on the 6th inst. Mrs. Elizabeth Bolles, aged 67, relict of the late Hon. David Bolles. The deceased became a subject of grace when young, and was baptized, the writer believes, by the late venerable Jason Lee, of Lyme, and became a member of the church of which he was pastor. From River Head, where they had lived, the family removed to Ashford, about the time the Wesleyan Methodists came into the place. Judge Bolles, her husband, soon opened his doors for Methodist preaching, and himself and wife became connected with that people. In this connection she lived and died. Her mind was one of more than ordinary strength and discrimination. For many years her health was variable, and at times indications were strong that her days would be few. In all these changes her faith in Jesus was unshaken, her mind steadfastly fixed in its holy purpose, vacillated not, and fear of departure she never named. The days of her final decline were few, her descent into the vale of death, gentle as the curtains of evening falling around us, and her departure was like falling asleep. She lived by faith—she died in peace. Next, for the resurrection of the just, and a crown.

#### GOODRICH ASSOCIATION.

LECTURE on Friday evening, January 3d, at 7 o'clock, by Mr. J. S. Elliot.

SUBJECT—"Music as a branch of education."

#### NOTICE.

The Second Baptist Church in Dover, N. Y. have agreed to hold a "Meeting of Days," to commence on Thursday, the 16th of January, 1834, at 10 o'clock, A. M., at their new meeting house on Dover Plains, in connexion with the religious exercises usually performed by our denomination at the opening of their houses of worship. Ministers and brethren from sister churches are earnestly and respectfully invited to attend.

#### NOTICE.

The Baptist Church in Waterford have agreed to hold a protracted meeting at their Meeting house, to commence Tuesday, January 14th, 1834, at 10 o'clock A. M. Ministering and other brethren are affectionately requested to come and help us.

FRANCIS DARROW.

Waterford, Dec. 10th, 1833.

#### NOTICE.

SIX months from this date are allowed and limited by the Court of Probate for the district of Tolland, to the creditors of the estate of Marcus Darrow, late of Wallington, in said district, deceased, to exhibit their claims against said estate to the subscriber, properly attested. Those who neglect will be deemed a recovery. All persons indebted to said estate, are requested to make immediate payment to

HIRAM RIDER, Administrator.

Wallington, Dec. 25, 1833. 3w50

#### JUST PUBLISHED.

MEMOIRS of Mrs. RUTH PATTEN, of Hartford, Conn., with Letters and incidental subjects, and a Portrait. By WILLIAM PERRY, D. D. Subscribers and those who wish to purchase are requested to apply to Miss S. Patten, Church street, Dec. 28. 50

#### THE PENNY MAGAZINE.

OF THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE. Reprinted from the London edition.

BY WILLIAM JACKSON, NEW-YORK.

THE above very valuable and popular publication is received in monthly parts, by the subscriber.

Each part contains 44 pages, and is illustrated with from 20 to 30 admirably executed wood cuts.

The contents are such as may be expected from the Society's highly estimable and extensive variety of subjects, appertaining to "Useful Knowledge," are presented; and information important to all classes is given in a clear and plain style.

The Penny Magazine is printed from stereotype plates, and its immense circulation, both in England and in this country, enables the proprietor to offer it at the low price of \$1 50 per annum.

The public are respectfully invited to examine this work at the Store of

#### RODERICK WHITE,

Exchange Buildings,

Where subscriptions will be received.

Roderick White also receives subscriptions for the PENNY CYCLOPEDIA.

Dec. 21. 43

#### TO SUNDAY SCHOOL TEACHERS AND PARENTS.

As many persons have occasion to select Sunday School Libraries, or make purchases of books for children in their own or other families, we would call their attention to the excellent, cheap, and very popular works of the American Sunday School Union.

They can furnish a library for a school, which will contain 235 volumes, amounting to 28,305 pages, bound in fancy coloured leather backs and corners, with marble covers. These volumes contain 1500 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is \$41.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2056 pages, with a large number of wood cuts. A complete set of these costs \$1 46. If bound, they would make about ten or twelve volumes of uniform size.

In the above are not included several volumes; which, on account of



